Olive Trees

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No. APRIL, 1899. 4.

QUESTIONS OF THE HOUR.

THE PRESENT HOUR.

Rev. T. H. Acheson, Denver, Col.

While a man should not be conformed to the sinfulness of the world, he should be a man of his time and for his time. His history should be a part of the history of the world in his day. His efforts should not be limited to self and home and congregation, but thought and interest and wish and prayer and purse should be directed to the whole Kingdom of God. The expression of his life should be: "Thy kingdom come!"

A new year has begun. Soon 1900 will be here. And shortly after the Twentieth Century will be ushered in. As we thus round the corner into a new millennial period, there is certainly sufficient in the condition and needs, the perils and promises of the present hour to make the child of God specially thoughtful and alert.

It is true that nearly every age may be inclined to overestimate its own comparative importance. Things that are right about us are seen more extensively and minutely; more largely. To-day is larger in the mind than yesterday.

There have been many specially significant eras in the past. Noah's time was full of meaning in the extinction of wickedness and the morning of hope which it brought to a renovated world. Abraham's time meant a great deal for the preservation and development of redemption for mankind. The birth of the child at Bethlehem, His death thirty-three years later, His revival three days afterward, and the Pentecostal outpouring a few weeks farther on, all belong to the most momentous epoch men have ever seen. When the prow of the ship of Columbus touched American shores a door of development for the world opened more widely than could have been forecast by the shrewdest philosopher. When Luther nailed his thesis to the church door at Wittenberg the tide was rising in behalf of the truth. The rise of the Dutch Republic marked a conflict for the freedom of the human race; and the conflicts of the Covenanters in Scotland meant much also for the world's civil and ecclesiastical liberty. The Thirty Years' War, with its bloodshed and desolation, was a period in which Protestantism, amid much shortsightedness and weakness, many mistakes and unrighteousness, rose to more prominence and greater liberty. But even making allowance for many momentous epochs in the past, and for danger in overestimating the importance of our own time, we have still much reason for believing the words of the familiar hymn:

> "We are living, we are dwelling
> In a grand and awful time;
> In an age on ages telling;
> To be living is sublime."

In this discussion the selection of facts is made with a free hand, the sources not always being pointed out.

Observe here, near the beginning, something of the *advance made in civilization by the world in this present century.*

Alfred Russell Wallace has said in a review which he has made of this century that, in order to estimate its importance, we must compare it not with any preceding century, or even with the last one thousand years, but with the whole historic period.

Fire has been known from time immemorial, and Arabic numerals for a very long period. The mariner's compass dates from the fourteenth century, printing from the fifteenth, and the telescope belongs to the seventeenth century. Perhaps a number of other like important instrumentalities precede the nineteenth century; but they are comparatively few. It is said that a first-class bicycle in the last century would have cost seven or eight hundred dollars.

What has the nineteenth century given us? It is bewildering to contemplate. Friction matches were invented in 1827. In 1837 the electric telegraph was set up. The first submarine cable, between Dover and Calais, belongs to 1851. The first effective lock-stitch sewing machine was made in 1846. The torch, candle and lamp were the three methods of illumination for domestic purposes till near the close of the eighteenth century. Gas was used slightly before the nineteenth, but now we have gas and electric light all over the world.

But what, in brief, has this century brought us in the way of invention, discovery and manufacture? A list, perhaps lacking much, would include the sewing machine, the typewriter, the harvester, the revolver, the machine gun, the iron ship, the steamship, the screw propeller, the telegraph, the cablegraph, railways, the telephone, the phonograph, the friction match, the electric light, the Roentgen ray, photography, spectrum analysis, anesthetics, and antiseptic surgery.

Can we comprehend these astounding strides? Also let it be borne in mind that nothing has been said here as to the growth of education, in its methods and means; in connection with schools, colleges, universities, lecture courses, and semi-private literary circles. The sphere also of the book, magazine and newspaper has been extraordinarily extended.

Again, as we endeavor to grasp, in some measure, the significance of the present hour, it is well to consider the growth, power and prospects of the *Anglo-Saxon Race.* A recent writer, in contrasting the four great races, the German, Slavic, Latin and Anglo-Saxon, asserts that in 1400 the last named was the smallest as to the number of people controlled and the territory under its jurisdiction; but that to-day the Anglo-Saxon race has surpassed all the others, ruling nearly a third of the territory of the world and an equal proportion of its people. Its authority now extends over more than 15,000,000 square miles of territory and 475,000,000 people. The other races have also grown in both the respects indicated, but the Anglo Saxon now predominates slightly as to territory, and decidedly as to people controlled.

Speaking more distinctly of the race itself, and not merely of the people under its control, another writer tells us that in 1700 it numbered less than 6,000,000; in 1800, about 20,500,000, and in 1890, more than 111,000,000. What marvelous growth in this century!

All this has particular significance when we reflect that this race is the most inventive, the most wealthy, the best educated, and the most spiritual. Some time since these people possessed nearly two-thirds as much wealth as all Continental Europe. Great Britain is wealthier than any other European nation, and the United States is wealthier than Great Britain.

The recent specially friendly relation of

the United States and England gives emphasis to the present thought. These two great English-speaking peoples, with their light, wealth and progressiveness, would make a combination far stronger than could be formed by any other two nations in the world. *International relations*, the world over, mean more now for good and evil than ever before. The railway and ocean steamer, the telegraph and cablegraph have bound continents together. Nations are next-door neighbors now. Distance has been practically lessened. It is not so far to London, to St. Petersburg, to Canton, as it used to be. It seems a long distance from here to Manila, yet it requires but a few weeks to place our soldiers there, and only a few hours or moments to cable orders to them.

And how the nations watch one another, as to armament, as to acquisition of territory! The Fashoda incident is an illustration. Africa, Turkey, China, attract special attention from different nations.

Articles of commerce are constantly interchanged. Fruit, meat, manufactures go all over the world; and while this has been true for a long time, methods of rapid transit much emphasize the fact. The total exports of the United States for 1897 were over $1,000,000,000 in value; imports, over $764,000,000. World's Fairs, like those of Chicago and Paris, are pictures of not only what the world can produce, but of the closeness of the relationship of different parts of the world to one another.

Moreover, *the growth and expansion of the United States* are a prominent feature in the world's present condition. Bryce, in his American Commonwealth, uses these words: "Thoughtful Europeans have begun to realize, whether with satisfaction or regret, the enormous and daily-increasing influence of the United States, and the splendor of the part reserved for them in the development of civilization."

In the matter of territory we have, not including Alaska, or other more recently acquired possessions, nearly 3,000,000,000 square miles. This area is not far from thirty times the size of Colorado, and Colorado is more than twice the size of Pennsylvania or New York. President McKinley is quoted as having said recently: "Six weeks ago I went to the extreme West." Where had he been? As far west as Omaha; and a journal, in commenting on his utterance, asserts that there are sixteen [eighteen?] States and Territories west of the boundary line formed by the Missouri River; that these States comprise more than half the area of the United States, and represent over 10,000,000 of the population of the country.

The wealth of the United States is given as over $81,000 000,000; that of Great Britain as over $59,000,000,000; France, over $47,000,000,000; Germany, over $40,000,000,000; Russia, over $32,000,000,000; Austria, over $22,000,000,000. The wealth of the United States is nearly one-third of that of the whole civilized world. Our foreign trade for the year ending June 30, 1897, was, according to one writer, over $1,816,000,000, and for ten years before 1897 it averaged over $1,600,000,000.

We are favored as to climate. We have liberty, though it sometimes degenerates to license. Education is widely disseminated, and there is much moral sentiment, many churches and many religious papers.

Moreover, our recent national changes are fraught with much significance, whether for good or for evil, coming days will show. We have crossed the Rubicon. We have stepped beyond our own doors. The policy of isolation, whether wise or unwise, seems abandoned. Hawaii has come under the flag. So has Porto Rico, with its 800,000 people. Cuba, with perhaps 1,000,000 inhabitants, has come temporarily under

our control, and may remain. The anti-expansion tide will hardly keep the Philippines from being brought temporarily, at least, under our control. Their area is given recently as 143,000 square miles, or over seventeen times the size of Massachusetts. This is gross area in both cases. The actual land area of the Philippines is about 120,000 square miles. It is said the six New England States, New York and New Jersey have about an equivalent area; and that Luzon, on which Manila is situated, is the largest member of the group, and is about the size of the State of New York. The population of the islands is about 8,000,000.

The Nicaraguan Canal will probably now be built. The cruise of the Oregon to Cuban waters was the biggest argument for the United States ever presented in its behalf, and this has been emphasized by the return trip of the same vessel with the Iowa.

Our army and naval strength will be increased. The President approves the recommendation of the Secretary of War that the small standing army be increased fourfold, *i. e.*, to 100,000 men, and also approves the recommendation of the Secretary of the Navy that three battleships and twelve cruisers be added to the navy. Others are now being built. Congress, no doubt, will grant these requests in part or in full.

When Admiral Dewey's guns spoke at Manila it was not only the dawn of the national day, but apparently the dawn of a wider day for America. It meant the bringing of America into contact with the Orient, for a time at least. It meant the placing of the American flag on the borders of the Chinese question, which may soon become much greater. The President in his message says: "The United States has not been an indifferent spectator of the extraordinary events transpiring in the Chinese Empire, whereby portions of its maritime provinces are passing under the control of various European powers," though he does not seem to think there has been any need of our country's becoming an actor in the scene.

Again, speaking in general, we must feel that there are specially important movements occurring in different nations of the world. England's recent great victory in Africa means establishment or extension in her already great territory. One writer says this series of Anglo Egyptian victories has given Great Britain control of the Nile from the Mediterranean to the equator. China is now an object of special attention. The territories of Kiao-Chou, of Wei-Hai-Wei, and of Port Arthur and Talien-wan have been leased to Germany, Great Britain and Russia, respectively, for terms of years. What will become of China? Will Russia, with its extending railroad system, get possession of it? Will Japan? Will China be divided? Or will it develop into an active nation? There is some awakening there now. Science, it is said, has penetrated into Chinese schools, and railroads are being built all over the empire; that steamboats have been launched and factories built. Japan's rise to prominence is remarkable. One writer speaks of the "Europeanizing" of Japan, and calls it the great event of the century. France has been shaken by the Dreyfus case. The new United States in Central America recently rose, but to disappear.

The armament of Europe is significant in this same connection. What means these armies, these fleets? These improved guns, these improved war ships? It was stated very recently in the public press that France would expend $62,000,000 on new ships and construction during the present year, and that Russia, notwithstanding her disarmament proposition, would have under construction during this

year six battleships, one armored cruiser, six protected cruisers, five 3,000-ton cruisers of twenty-five knots, and thirty-five torpedo-boat destroyers, the total expenditure being $60,000,000.

Perhaps 25,000,000 men could be brought before long into the field in Europe. It is possible, however, that the handling of so many men and the procuring of supplies might be so difficult as to neutralize, in considerable degree, the strength of the forces.

But as we proceed in our endeavor to understand, in some measure, our times we must recognize *the comparatively great activity of Foreign Mission Work* in this century. Into nearly every country has the missionary gone. Somewhat recent estimates give us the following figures concerning the foreign work: Communicants, 1,250,000; adherents (not including children), 2,500,000; congregations, perhaps 20,000; native preachers and teachers, 55,000; secular schools, 19,000; scholars, 790,000; Sabbath schools, 25,000; Sabbath-school scholars, 2,000,000; volumes of Scripture distributed in a single year, 3,000,000.

But figures (and they cannot be wholly accurate) do not begin to tell the triumph of missionary faith, denial and effort; languages and dialects mastered; posts and outposts established; ideas taught; customs learned; customs established; seed sown in various ways.

Neither will time be taken here for any particular reference to the *constant and widespread operations for good in all enlightened lands* on the part of the Christian and the Church, and various associations and institutions.

Yet, on the other hand, in such a review as this we must recognize that 1,870 years after Calvary and Pentecost *evil is strong and prosperous, widespread and arrogant.* Sin gnaws on at the heart of humanity, and, assuming certain concrete forms, thus also preys upon the world.

What shall we say of the Liquor Traffic, that, like a vampire, sucks the blood of men at home and far off in heathen lands? What shall we say of the opium traffic in China and elsewhere? What shall we say of the brothel that yet so near and far throttles its prey? What shall we say of the demon of Sabbath desecration, blunting even the spirituality of the Church? What shall we say of the conflicts between labor and capital, conflicts far off from the law of Sinai and the golden rule? What shall we say of Secrecy, with a membership, it is said, of 6,000,000 in the United States, and an annual expenditure of over $300,000,000? Even if this estimate is considerably too high, the matter is most significant anyway. What shall be said of the evils of greed? Listen to these words attributed to Frederick Harrison—words that are too strong, but it is a pity that so much of them is true: "Our present type of society is, in many respects, one of the most horrible that has ever existed in the world's history—boundless luxury and self-indulgence at one end of the scale, and at the other a condition of life as cruel as that of a Roman slave and more degraded than that of a South Sea Islander."

Greed kills justice in different ways. When Mormon legislation was pending at one time in Washington certain New York merchants telegraphed: "New York sold $13,000,000 worth of goods to Utah last year. Hands off!"

Roman Catholicism, while it has much that is good, should be classed with the evils. It is not fully understood, and so people think too leniently about it. And it is a power. Brunetiere, an eminent French critic who was in America in 1897, makes the following claim for Catholicism in America: "How is it that the followers of this communion, who a century ago

numbered not more than one-hundredth of the population—some thirty or forty thousand out of three millions of inhabitants—should now count one-seventh of the population—nine or ten millions out of a figure that has not yet reached sixty-five millions? And how is it, among all the sects which divide this people, one of the most religious in the world, that it has become the most numerous and the richest as well? How comes it that in this vast territory, where in 1789 there was only a single episcopal seat, there should now be eighty-eight; that 8,000 priests should have replaced 30; that 6,000 churches should have replaced 10? To sum up the whole thing in a single example, how is it that a city which was founded originally by Protestant merchants, and has become the just pride of the Anglo Saxon power (I refer to New York), is actually, after Paris and Vienna, the largest Catholic city in the world?"

And now, turning to a closing thought, What is our duty in view of all these things—*our duty in our day and generation?*

But, first of all, let us remember that the outcome does not depend on us. It rests upon the shoulders of omnipotence.

"I am glad to think
I am not bound to make this world go right;
But only to discover and to do, with cheerful heart,
The work that God appoints.

"I will trust in Him,
That He can hold His own; and I will take His will
Above the work He sendeth me,
To be my chiefest good."

Then, as the first real duty, trust God; depend upon the Prince of the kings of the earth; look to the Holy Spirit for power in Church and heart. Pray to the God of grace and the God of battles.

Guard the citadel of your own heart and life. Be not leavened by the evil of your time. In the name and strength of Christ be big enough to rise above the temptations and low views around you, and live as in the sight of God and the light of eternity. What more? Reach out after the unregenerate. There are 30,000,000 of them in our country, and 1,400,000,000 in the world. Push the work of Foreign Missions, by pulpit and pew, by purse and by prayer.

Lift up the voice of warning against prevailing sin. Don't be afraid. Don't leave it all to the pulpit. If it be the saloon, or license, or Sabbath desecration, or secret societies, or Christian Science, or evil Trusts, or immoral divorce, or the card table, or the ballroom, or the theater, speak out. It is not a mistake to discuss an evil that has become public. Evil often wishes to be let alone. Then it grows, and prospers, and defies.

Finally, proclaim the truth of the Bible that relates to society—that God's word concerns the totality of men, the institutions of men, the organizations of men; that it relates to society as well as the individual, to the Church as well as the member, to the nation as well as to the citizen; that God's purpose concerns the world, that His kingdom embraces all departments of human activity, that His law is for all His kingdom, and that the duties of its subjects are cosmopolitan.

Olive Trees renews its suggestion to the Reformed Presbyterian Church to mark the dawn of the 20th Century with a thank offering of $50,000 for Foreign Missions.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—The following summary of the hospital work will be read with interest:

As has frequently been stated, we aim to make the hospital a means of caring for some of the most difficult and needy cases that come under our notice, either in the clinics or at their homes.

We have thus been able to use to better advantage the resources at our command, and to attain to results that could not otherwise have been reached. A large majority of the patients treated during the past year have been poor, many of them very poor. A number of our cases have paid something; a few have paid enough to cover all expenses. We make it a positive rule that patients must pay something, if able to do so. Sometimes it is but a trifle, but we feel that it causes them to place a higher value on what they receive if they pay something for it. We have received patients from all over the surrounding country; several came to us from places from forty to fifty miles away.

All classes and all religions have been represented. We feel certain that this work has been very helpful in gaining the confidence and good will of the people.

Every effort possible has been made to impart as much gospel truth as could be done under the circumstances. Many have heard the truth here for the first time. Just now we have a little Fellah boy from a village about twenty miles away, who came to us three weeks ago, who had never heard that there was a Saviour. Now he is able to repeat the Lord's Prayer and scripture texts and questions, and I hope, if possible, next year to get him into school. Considering the shortness of the time spent by most of the patients, it is not possible to teach more than the rudimentary truths of the gospel, and consequently we never know the final result; but the seed has been sown, and may we not hope that in the years to come it may bring forth fruit to the Master's glory.

The following table gives the number of cases treated and the sects to which they belonged:

Ansairia	20
Moslem	17
Nominal Christians	39
Protestants	7
Total	83

Total amount of cash received from patients during the year 1898, 1,883.20 piasters, or about $67.25. J. M. BALPH.

SUADIA, SYRIA.—The following items of special interest are from Miss Meta Cunningham, in a letter of 6th February:

I am sorry to have to write you that we have been having some trouble with the Government about our Ansairia boys. It seems that the Moslem teacher here, who is paid by the Government for teaching them the Moslem faith, complained to the Governor that the Ansairies had sent their boys to our school, and he at once sent for the parents and ordered them to bring their boys. Of course I had to give them up or the parents would have been imprisoned and fined. I was very sorry, as we had such a nice school, and they were all bright children. I trust that the storm will blow over, and that after awhile the boys will return. The Governor, I believe, is disposed to be friendly, but pressure was brought to bear on him by the other members of the local council, some of whom are bitterly opposed to our work. We have had many well-attended meetings all winter, especially at the Sabbath services. One

young man who used to be in the Boarding School, and whom I had not seen for years, has attended every service regularly, wet or dry, for the last two months. He seems earnest and sincere, and is undergoing a good deal of persecution for attending our services. He told me that he had not been to the Greek Church for the last five years, and they never bothered him, but now that he comes here they give him no peace, but insist on his going to the Greek Church. I told him to read Mark 5:1–20, especially verses 19 and 20. We trust that he may have grace to know the truth and to hold it fast. It is in cases of this kind we feel the want of a minister. I was very much encouraged to see this young man coming forward after all these years of silence, for it shows us that the seed may lie long in the ground before germinating. Blessed be the Lord, who hath promised that His word shall not return to Him void. Our mothers' meeting continues to be well attended, and the powers that be have turned their attention to it, and abused the women for coming. They declare that if this goes on they will all be Protestants. I only wish it were true. Poor things, it is the only chance they have of hearing the gospel, and they are so ignorant it is difficult for them to understand the simplest truths. But many of them are showing great interest, and our earnest prayer is that God may enlighten their minds and bring them out of darkness into His marvelous light.

Mersina, Asia Minor.—A letter from Rev. R. J. Dodds, dated February 20, contains the following items:

Dr. Martin left us last week, having assisted at two communions, one in Tarsus, February 5, and the other in Mersina, February 12. We greatly enjoyed his visit, and his preaching was a feast of fat things. Many were present during the services. Fifteen besides the ministers communed in Tarsus, and thirty-seven in Mersina. The entire number of communicants was fifty-two in the two places. A member who had been suspended at the time of the previous communion in Tarsus was restored, and his daughter, a girl of about fifteen or sixteen years, also was received into membership. Two others were received—one an old man, a boar hunter, whose wife joined the Church last year; the other a young man, a teacher, from the Greek Catholics. He is a fine scholar in French and Arabic. I hesitated long about receiving him, but could find no reason apparent for refusing him. May the Lord make him faithful. From present appearance I should judge that his wife, who is an exceptionally nice young woman, will follow him by and by.

I refused one applicant for want of sufficient opportunity of observing his conduct and judging of his sincerity. . . . In Mersina there were seven applicants for membership, all of whom I declined to receive at this time for various reasons.

I am to assist Mr. Easson at his communion March 12. I believe there is to be another interesting service—the ordination of Dr. Moore to the eldership. A wise step, I hope. I should like much to have native elders here.

I think the mission work committed to Miss McNaughton and Dr. Metheny is prosperous. They both have their hands full.

Cyprus.—A letter from Rev. Henry Easson, dated February 13, contains the following notes of the previous week's work:

I left Larnaca about 11 A. M., after giving a short talk to the sick people gathered at Dr. Moore's clinic. There were about fifty present, made up of people from the city and villages near by. They seem very attentive, and some of them who have chronic troubles have been attending regularly for months. We are sowing the seed

and trusting to the Lord to give the harvest in His own time.

I reached the mission house in Nicosia about 4 P. M., and after a little rest and supper I made my arrangements for an illustrated lecture on the life of Christ in the evening. It had been announced that this lecture would be for the Armenians, and hence the explanations would be in Turkish. There were about one hundred present, of whom about twenty were Greeks. I spoke in Arabic and Daoud translated into Turkish. I used the different pictures as heads for my sermon, and talked to them about an hour and a half. At the close I gave notice to the Greeks present that I would give them Friday evening, and asked them to invite their friends.

On Tuesday it had been arranged by Miss Rachel, the pastor's daughter, for me to lecture before the boys' and girls' schools of the Armenian colony here. A little before noon one of the Church Council, a very bigoted Gregorian, came to the girls' school and told Miss Rachel that he thought as the Council had not been called to consider the matter of bringing a Protestant into their schools to preach to their children, perhaps it would be better not to have the meeting. As soon as he went away she wrote a note to the two members of the Council who had given her permission and explained to them the present state of the case, and told them she would like to know whether she would invite her girls to come out in the evening or not. One of these men immediately went to the school and told her to go on and have the lecture, and at 6 P. M. we went over to make our arrangements, and while at work many of the older people sent word to know whether they could come or not. We told them that after the children were seated they might fill up the room, and the room was crowded. We gave them a talk on the life of Moses, closing with a few statutes illustrating scenes in the life of Christ. The pastor said I preached them a good sermon. There were about 120 present. In closing I thanked them for their attendance and good order, etc. And as I closed, who should get up to return the thanks of the people but the priest himself. I did not know he was there, but all seemed pleased, and I trust the words spoken will find a lodgment in hearts prepared by the Holy Spirit.

On Wednesday evening I went to the Armenian Orphanage. This is also Gregorian, and I am told supported mostly by Armenians in London. There are thirty-five orphan boys in the boarding department, and as it is a higher school than the day school in the colony some of the older boys attend here. There were about forty-five boys present, with their teachers and a few special friends. The public were not invited. There were about sixty present.

As these were all new, I made selections from the life of Christ, dwelling especially on God's love in sending His Son, Jesus, as the Good Shepherd, and His ability to save because of His being God as well as man. Here again I spent about an hour and a half. When taking down the curtain the principal said: "We will leave the nails, for we hope you will come back again."

On Thursday evening, the regular weekly prayer meeting evening, I preached, Miss Rachel acting as interpreter. There were about sixty present.

We had our largest meeting on Friday evening. The chapel room was full, and many stood in the large court looking in at the windows and doors. There must have been over two hundred present, and Daoud said about two-thirds of them were Greeks. The others were Maronites, Armenians and Protestants.

I was pleased by the attendance of so many Greeks, because, as I wrote you

before, the Greek papers in Nicosia had been writing against us, and especially had warned the people about going to see the pictures. Of course the editor told the truth when he said that we only used the pictures as a bait to get the people together so we could preach to them. Those who came were pleased, and said they hoped I would come again. We need the prayers of all. Pray that Satan may not be allowed to pick up the seed sown, but that it may grow and bear fruit. During the five evenings I spoke to about 540 persons, and each evening I presented the way of salvation through Jesus Christ simply and plainly, so young and old could understand. Yesterday we had our three preaching services and Sabbath school. Attendance good.

Mr. Easson also sends an extract from a letter from Mr. Loizides, Kyrenia:

"I received your most welcome letter, and understood well its contents. I gave it to the brethren here, and they read it with joy.

"We are thankful for the good counsel you always give us. May God bless you for all your efforts. As regards the living saints here in the world, we have the same ideas which you explained in your letter. The one who has communion with the living has hope, as saith the Lord in Eccl. 9:4, 'For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.' Those who put their trust in the saints who are dead and ask for their intercession are those who do not accept what is written in the Holy Scriptures, and they are taught to believe doctrines and commandments of men. Unfortunately most of the people in Cyprus are more afraid of their fellow-men than they are of Almighty God. They think of what the people will say more than what God says. My friend, there are some things which cannot be united in any way. These are truth and falsehood, light and darkness, Christ and Belial. And for this reason we have come out entirely from the Eastern Church, and we follow in this the counsel of Paul in 2 Cor. 6:14–18.

"We never cease praying for our countrymen, because they are our relatives in the flesh. We pray that the Lord will give His Spirit to the priesthood as well as to the people, so that many souls may be enabled to see the misery of sin, and free themselves from the service of darkness, and come, by the help of the Spirit, into the freedom of the kingdom of our Lord Jesus Christ, who is the Archbishop, Chief Priest, Chief Shepherd and Head of His Church. We have accepted the Lord Jesus Christ as our guide, both in faith and works, for time and eternity.

"We ask for the Holy Spirit to come with His life-giving power, because we believe the words of the prophet, Zech. 4:6, 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.'"

I am keeping up a correspondence with these brethren, and as soon as the way opens I hope to visit them.

In a more recent letter Mr. Easson says:

We have a good opportunity to talk to the Greeks at the clinics. There were seventy-five present on Monday morning. My subject was 1 John 4:9,10. They were very attentive. We keep them about fifteen or twenty minutes We had 80 at the Armenian service on Sabbath, 117 in the Sabbath school, 20 at English preaching, and 10 at the Greek in the evening. It was cold and windy in the evening, and Larnaca is not the only place where a very little thing will keep people away from the church.

Although I have said very little about the mission house lately, it is not because the building is finished and no more money is needed. I ought to have yet, at the least, £100 for the building fund and £40 for Armenian work.

May the Lord put it into the hearts of some of His friends to provide this money.

China.—Letters, dated 14th February, inform us that Mrs. Elmer McBurney, who has been ill for many months, is still in a very critical condition. She will probably have to return to the United States, as the climate of China is wholly against her recovery. We need not ask the prayers of the Church for this missionary family in an hour when there is pressing need of sympathy. Mr. Robb is busy with preparations for an early settlement in Tack Hing, and the outlook is promising.

A few weeks ago we had the pleasure of reading a private letter to a gentleman in New York from a representative of another denomination in China, in which he bore generous testimony to the ability and devotedness of our missionaries.

After the foregoing paragraph was in type a letter came in with the news that Mr. and Mrs. McBurney had decided to leave Hong Kong on March 15th by S. S. Empress of Japan, to arrive at Vancouver Wednesday, April 5th. They will thence proceed by the shortest route to Pittsburg. Mr. McBurney says: "I will probably not return to China before the meeting of Synod, but hope to return immediately after adjournment, unless Providence indicates that I should remain longer."

New Hebrides.—The following paragraphs are taken from a letter written 31st August, 1898, to *Quarterly Jottings* by Rev. Frank H. L. Paton, of West Tanna:

But the central event of our work at Lenukel has been the baptizing of our first converts, and the communion which followed. For many months our thoughts and prayers have been full of this great hope, and during the first week in August we had special meetings every day. A spirit of earnestness was abroad, and this deepened as the Sabbath drew near. The candidates worked with a will, and put up twenty eight seats in the church, and covered the floor with mats. It was also a time of much prayer and earnest appeal to the people.

At last the glad day dawned, and soon from north and south and east the people came. All our regular church-goers were there and many heathen from afar. At 8:30 we met with the candidates for prayer, and at 9 A. M. the bell rang out its gladdest and most solemn call. In a few minutes the church was crowded to the door, and the doors and windows were black with the eager faces of those unable to get in. Our hearts were full and rose in thankfulness to God, who had so drawn the people's hearts. . . .

At last all the people were gathered and our never-to-be-forgotten service began. We had hoped for Mr. MacMillan to be with us, but he was hindered. Mr. Hume gave an earnest address to the people, and then I addressed the candidates, and put some questions to them, which they answered standing. No words can tell what we felt as the eleven rose to witness the good confession. It must have been something like the joy of the angels in heaven.

Then I baptized them one by one. First came Lomai, and as he came forward with the tears in his eyes, my own feelings surged within me. For was not Lomai our first spiritual child and one I most dearly loved? Through all the joys and sorrows of our life on Tanna Lomai had stood by us, a brave, noble, large-minded man, of iron will and tender heart, the most spiritual and the most Christlike of our Christians. Only God knows how much West Tanna owes to Lomai, and one day I hope to see him head of the native Christian Church.

Next I baptized Nanpan, his wife—an earnest, intelligent woman, but not Lomai's equal.

Then came Numanian and his wife

Lohman, a splendid couple and true followers of the Lord Jesus. Numanian was once one of our strongest and most determined heathen, and now he ranks next to Lomai as a leader among the Christians. He is a living example of the wonderful power of the Gospel to change the heart and life.

Next came Tom and his wife Jelo. Tom was baptized in Queensland long ago, so I simply readmitted him. He is an earnest man, but not a strong character naturally. Still, he has done splendid work, and he is always to me an example of what God can do through a weak character, provided there is real earnestness. Jelo is a gentle woman, of great strength of character and earnest in spirit.

Next came Jesua, a fine young woman, who was once one of our wildest girls, but who now has given herself to Jesus, and while she retains her brightness and quickness, there is a deep earnestness about her which is very beautiful.

Then came Manipin, a most intelligent woman. She was followed by Temian, who gave herself to Jesus while her husband was bitterly opposed, and who gradually won her husband's love and respect, until he too has given himself to Christ.

After her came Nelbini, who was once weak and unreliable, but fast became one of our very best helpers, and has now won his whole village for Jesus—a fine, consistent, reliable man.

Last came Javis, the great war chief, one of the most childlike and beautiful of our native Christians, and an untiring preacher of the Gospel, who uses all his great influence for one end only—the advancement of Christ's kingdom.

I then baptized Lomai's son John, and Numanian's two children, Jater and Magia. The baptisms over, we sang the communion hymn and gathered around the Lord's Table. It was a blessed and holy time—a time to remember through all eternity.

Thus has come and gone a day which we have labored and prayed for. But though the day has gone, its blessings have remained. The great spirit of earnestness has not been a passing thing. The young Christians are growing in knowledge and in grace, and the influence of their lives is telling upon the people. God has given us splendid leaders in these Christians. They are the very pick of Lenukel—the natural leaders in the heathenism aforetime, as they are now the spiritual leaders.

Heathenism can never again be what it was on West Tanna. It has received a deadly wound. Its death may be slow, but die it must. It cannot stand before the forces which have come into these Christian lives. Christ has formed them into His Church, and the gates of hell shall not prevail against it. The Kingdom of Christ has begun—small as a mustard seed at present—but in this beginning of the new we see the end of the old. God speed the day when every son and daughter will be gathered into His Church. . . .

In looking back upon the past two years we cannot but feel that God has been very present with us. He has done marvelous things, and we can now lift up our hearts in loving thankfulness.

Two years ago there was not one Christian on West Tanna. Now there are eleven earnest members of Christ's Church, and over 100 others who have given up heathenism and are learning to follow Jesus. We have now five native churches, and in nine villages service is conducted every evening.

Truly God has blessed His own work, and we look for yet greater blessing in the years to come. That He may fill us all with His Holy Spirit is our earnest prayer. Pray with us for the young Church of West Tanna, and for all Tanna that it may soon be a Christian land from end to end.

IRELAND.—It is with no ordinary pleasure that we republish from the *Ulster Echo* the following testimonial of respect and affection to a lifelong friend and beloved brother in the ministry of the gospel:

"After a lengthened ministry extending over sixty years, fourteen of which have been spent in Ballyclare, Rev. A. M. Stavely, the pastor of the joint Reformed Presbyterian Churches of Ballyclare and Larne, has resigned his charges owing to advancing years and enfeebled health. Mr. Stavely labored with great acceptance for over forty years at St. John's, New Brunswick, and on coming back to his native land settled at Ballyclare. Broad-minded in his views, of a kindly and courteous nature, with a genial personality, and ever ready to assist those who needed his help, Mr. Stavely has the happy knack of making friends wherever he goes, and his hearty and generous disposition endears him with all who come in contact with him. He has always been ready to assist in forwarding any good work, and since the formation of the Y. M. C. A. in Ballyclare has been invariably the chairman of its meetings. To signalize his retirement from the active duties of the ministry a movement was set on foot by members of his congregation and friends to present him with a testimonial as a slight mark of their appreciation of his services and their admiration of his character and worth. The presentation was subscribed to by many friends, not only in this country, but in America, with the result that the handsome sum of one hundred sovereigns was handed over to him last night, together with an illuminated address, suitably framed. We might mention that eloquent testimony was borne by different speakers at the meeting to the Christian influence and character of Mrs. Stavely, whose name was associated with that of her venerable husband in the presentation.

"The meeting, which was of a social character, was held in the Town Hall, Ballyclare, which was crowded by an audience representing all the Protestant denominations, anxious to do honor to Mr. and Mrs. Stavely."

In the course of his address, Dr. John Lynd, of Belfast, who presided on the occasion, said among other things:

"Mr. Stavely had the incalculable advantage of an ancestry that for mental ability and knowledge in the ways of God, and eminent service of God and His Church, stood with scarce a rival. He was the third minister in direct succession in the Stavely family. That family name has been a household word in Ulster for more than a century. At an early age this venerable father's ministerial life began. More than forty years of it were spent in the British Provinces in America, where the Reformed Presbyterian Church of Ireland organized and carried on a home mission work among the immigrants and settlers there. And a more interesting evening one could hardly spend than with Mr. Stavely, if one could get him started to recount some of his experiences in the Provinces. But he had been back in his native land and pastor of Ballyclare and Larne Reformed Presbyterian Congregations for fourteen years. He might have claimed exemption from active service even when he settled here. But the Church had need. He might have been satisfied to take things as they were, but with all the energy of a young man he set to work to improve the manse and the church. And these were in much better condition than when he came. And all that had been done was paid for, and the congregation was without a penny of debt, while with the ripe wisdom of years he had ministered diligently to the spiritual wants of the congregation. In the varied experiences of life, in the service of the Church and her Head, he had had the blessings of the loving companionship and

the interest and aid of a good wife. To her with him would they tender that night all loving regards and best wishes. The members of the congregation in Ballyclare honored themselves and honored the Master when they manifested in such fashion as they did that night their respect and love for the venerable minister who, as the shadows gathered round the evening of his life, gave heed to the call which says: 'Come apart and rest awhile ere you enter upon the higher service.' With them had joined many friends and brethren in all the churches in the neighborhood, and ministers and members of the Church of which Mr. Stavely had now been a minister for sixty-one years. They who gathered there that night were the representatives of many who could not be present. For them and for themselves they were there to say to Mr. and Mrs. Stavely: 'You have lived long, and you have lived well; you have served long and served well the Church and her Lord. You carry with you into your retirement our love and honor. Our prayers are that what remains of your journey may be radiant with peace, and that each of you may have a fair day when setting out for Mount Zion.'"

AT HOME.

ALLEGHENY, PA.—The regular spring meeting of the Pittsburg Presbytery will be held in the Central Allegheny Church the second Tuesday of May. The members of Presbytery are requested to note the change of date from April to May. Following is the action of the special meeting of Presbytery at Beaver Falls on this point:

"In view of the change in the Seminary course affecting the time of the licensure of students in the spring, and which was overlooked at the last regular meeting of the Presbytery, be it resolved that the time of meeting be changed from the second Tuesday of April to the second Tuesday of May." The hour of convening is 10 A. M.

J. S. MARTIN, *Clerk.*

BEAVER FALLS, PA.—The following is taken from the *Beaver Falls Daily Tribune* of February 25:

"The fifth annual convention of the Sabbath schools of the Pittsburg Presbytery of the Reformed Presbyterian Church was held in the First Reformed Presbyterian Church in this place yesterday, 105 delegates being in attendance, together with good audiences.

"The first session was opened at 2 o'clock in the afternoon with devotional exercises, led by Will R. Cook, of Downieville, Pa. Rev. J. W. Sproull, D. D., of Allegheny, presided, and Miss Carolyn B. McKaig, of this place, acted as secretary. Miss McKaig delivered an address of welcome, which was responded to by M. W. Leslie, of New Castle. The annual report of the Executive Committee was received and committees were appointed, after which Miss Blackwood, of Pittsburg, delivered an address on 'How we can make this convention most helpful to us who attend and to the schools we represent.' Prof. Wilson, of Geneva College, delivered an interesting address on 'What we can learn of advantage to us in our work from the meetings of the county association.' Mrs. J. R. Copeland, of Parnassus, spoke on 'The best way to teach children the true principle of liberal giving.' Rev. D. C. Martin, of the East End, Pittsburg, told 'How we can obtain increased spiritual life in our schools.' Rev. J. R. Wylie, of New Galilee, spoke on 'Our Sabbath schools and the work of our Church.' The session was closed by R. A. Bole, of College Hill, speaking on 'The Model Superintendent,' and a general discussion on Sabbath school work.

"The evening session was opened at 7 o'clock by devotional exercises, conducted

by A. A. Sampson, of Wyman, Ia. J. Scott, of College Hill, spoke on 'Tendencies in the Sabbath School.' Mr. Sampson told 'How to secure the attendance of the Sabbath school scholars at church services,' and A. W. Stevenson, of Philadelphia, spoke on 'How enthusiasm can be aroused in the Sabbath school classes.' Mrs. Prof. Wilson, Mr. Young and Rev. J. S. Martin spoke in a general discussion on Sabbath school work, giving much valuable advice from practical experience. A question box, conducted by A. C. Coulter, of Wilkinsburg, and the reports of committees completed the work of the delegates.

"The convention will be held next year in the R. P. Church on College Hill."

Boston, Mass.—The annual reception of the Chinese Sabbath School of the Second Reformed Presbyterian Church of Boston was held Monday evening, February 27. This school was organized in 1894. In the course of a year there are 150 Chinamen enrolled, but lack of teachers cuts down the attendance to about 25. Many come a few days, but not being furnished with a separate teacher, they drop out. S. Peter Faris, the faithful Superintendent, uses every opportunity to increase the working force.

Mrs. Nelson Morton, Edith Foster, Thos. Douthart, James Douthart, S. Turner Foster and others took part in the exercises. Y. M. Ong and Lee Guey delivered touching addresses to the teachers. To hear them expressing such deep gratitude for being led out of darkness into the true light is a sufficient reward for this service. The pastor spoke of the hand of God in bringing these Chinamen to us. They are the providential opportunity to reach the Flowery Kingdom. The costly array of flowers was a mark of their devotion to the teachers to whom they were distributed. The banquet which they had prepared below was not the least evidence of their appreciation of what is being done for them.

The National Reform Convention was held in the Bromfield Street M. E. Church, Thursday, February 23, morning, afternoon and evening. The speeches were of a high order. The evening and morning dailies gave good reports. The *American Citizen* is to devote two pages to the addresses. Every Covenanter ought to have a copy. The themes discussed, "The Moral Personality of Nations," "Civil Government God's Moral Ordinance," "Conscience in National Affairs," "Jesus Christ the King of Nations," "Why the Constitution of the United States Should Acknowledge God," "The Bible in the Constitution," "An Acknowledgment of Christ in the Constitution," "The Sabbath and the Nation," "The Liquor Traffic, Who is Responsible?" suggest the high order of the papers, and the names of such men as Rev. Benj. F. Trueblood, LL. D., Rev. A. H. Plumb, D. D., Prof. Geo. K. Morris, D. D., etc., the deep thinking manifested. Wm. F. Davis, who spent a year in Charles Street Jail for preaching the gospel on Boston Common, was an interesting and active member of the convention. He is radical. When Mr. McNaugher, who presided at the afternoon session, called upon "Rev. Mr. Davis to lead us in prayer," he said, "Not Reverend or Mister; neither are scriptural." The resolutions were prepared by Rev. J. P. Stoddard. They were bedrock. The duty of the Christian citizen maintaining a position of political dissent from the immoral Constitution of the United States was stated and defended at length. The proposed amendment to the Constitution was printed at the head of the programme. Many of the papers had this headline: "Christ in the Constitution."

J. M. Foster.

Brooklyn, N. Y.—The regular spring meeting of New York Presbytery will be held in Brooklyn on the first Tuesday of May (the 2d) at 8 P. M., the Moderator, the Rev. S. R. Wallace, to preach the sermon. Samuel McNaugher, *Clerk.*

Cambridge, Mass.—The third anniversary of our pastor's installation came this year on Sabbath, February 19. He took note of the fact by preaching a very appropriate sermon on Amos 4:4, "Bring . . . your tithes after three years." He viewed the words of the prophet as simple and direct, though most commentators think they were spoken ironically. Bethel and Gilgal were places of false worship. Amos would have the people desecrate the altars there, but they must not turn from idolatry to infidelity. They must return to God and observe the requirements of true religion.

Our pastor then told us that we should bring in: First, tithes of gratitude. Many blessings have been received. There has been only one death. Material prosperity has been enjoyed, although we have had two years of financial depression, followed by a year of war. As a congregation blessings have been received. The membership is three times what it was when Dr. Shaw took charge. The Sabbath school has grown in the same proportion. A Senior and Junior Society of C. E. and a W. M. Society have been organized; $6,000 have been invested in church property. Our growth will compare favorably, all things considered, with that of any congregation in evangelical Christendom.

Second, tithes of increased ability. Three years with Christ fitted the disciples for apostleship. We should all be better, stronger, happier Christians than we were three years ago. A living Christian is a growing Christian. Our condition of heart and mind have much to do with the effect of the word preached.

Third, tithes of faith. Our failure was freely prophesied. Some said the pastor's salary would not be paid, and the church would not live two years. He had entered the work in faith, and thought we were warranted in trusting God more and more after what three years have revealed. He called for faith also in one another, in the truth which we hold, and in the methods which we have adopted. The man of faith lays hold upon the arm of omnipotence, and puts his ear to the lips of infinite wisdom, and all things are possible to him.

Fourth, the tithes of renewed consecration. As the vessels of the temple were to be used only in the service of God, so we should be humbly and wholly devoted to the Master. The novelty has worn off; we have steady work before us. Don't look at duties in the mass, but take up each day's work by itself, and make that day the best. Christ teaches us how to live by teaching us how to pray. J. R. Lawson.

Cedarville, Ohio.—On Tuesday evening, March 7, several members of the congregation, younger and older, gathered at the home of Mr. Robert Ervin for the purpose of organizing a mission society. A committee previously appointed had drawn up a constitution. After the meeting was called to order and opened with prayer by Leroy Sterrett, the constitution was read as it had been prepared by the committee. With a few slight changes the constitution was adopted and signed by 19 members. The name of the society as expressed in the constitution is the Cedarville Covenanter Mission Band. The object of it is to increase an interest in missions, to cultivate an acquaintance with mission fields, and to lead to a more personal consecration in mission work.

The four officers for which the constitution calls are elected for a year. The officers chosen for the present year are as follows: Pres., Mr. Cecil George; Vice-Pres., Mr. Ervin Faris; Sec., Miss Ada

Wylie; Treas., Mr. Robert Ervin. Our meetings are to be held regularly on the first Tuesday evening of each month.

New Castle, Pa.—At a called meeting of the Pittsburg Presbytery on February 23, 1899, Licentiate Finley M. Wilson was ordained to the gospel ministry and installed pastor of North Union Congregation for five-eighths of his time.

Promptly at 10 A. M. the meeting was called to order, D. C. Martin, by appointment of Committee on Supplies, authorized by Presbytery to arrange for ordination and installation, presiding. The candidate-elect delivered a discourse on Heb. 8:5, last clause, which was heartily sustained, as was also his examination on theology, pastoral theology, church government, distinctive principles and personal piety, conducted by W. J. Coleman. J. W. Sproull preached the ordination sermon, taking for his text Acts 6:4, last clause—"*Ministry of the Word.*" The ordination and installation prayer was also offered by Dr. Sproull, after which the newly ordained and installed officer was extended the right hand of fellowship by members of the court and of the congregation and friends. The pastor was addressed by Presiding Officer D. C. Martin, and the people by Missionary J. S. Stewart.

Thus ended the exercises, giving once more to a worthy people a worthy pastor. If the hospitality manifested by the people towards members of the court is any indication of their large and generous heartedness, we predict for the pastor a long and pleasant pastorate. All the more confident of this are we because of the social, intellectual and spiritual qualifications of the pastor himself. It is generally known, we believe, that the portion of Mr. Wilson's time not taken by the North Union people is for the present taken by the Eighth Street, Pittsburg, Congregation, which employs him as assistant pastor to Rev. Dr. David McAllister. J. S. Martin.

Mr. Martin also sends the following obituary:

William Sturgeon, father of Miss Mamie Sturgeon, who was buried January 30, 1899, expired suddenly Sabbath evening, February 19, 1899, and was laid to rest the following Tuesday. His demise was due to heart failure. While dressing for church Sabbath morning he was taken suddenly ill, and notwithstanding all that medical skill and loving friends could do for him, expired ere the day had passed.

Mr. Sturgeon was at one time an elder in the New Castle Congregation, and at the same time an active Christian worker. Some eleven or twelve years ago he went into the bounds of one of our Western mission stations, which at that time promised soon to develop into a congregation, and invested all his money in property there, which also promised at that time large and speedy returns. But the expected property boom did not materialize, and as a consequence he lost all his means, and was also left without a church home, the mission having gone down on account of the removal of the great majority of those interested in it. For three years he held his membership in our Church, but finally with his family united with the Presbyterian Church. Soon after he was employed by the American Sabbath School Union, and for several years spent his time in the organization of Sabbath schools in the Western States. He then began a preparatory course for the ministry, and for two years labored as a licentiate under the care of the Cumberland Presbyterian Church, when failing health and adverse financial circumstances necessitated his giving up his cherished purpose of becoming a minister and his returning to friends and family connections in New Castle. Upon his returning he and his family

united again with the New Castle Congregation, and under somewhat improved conditions Mr. Sturgeon was able to take a more or less active part in church work. At the time of his death he was a regular teacher in the Mission Sabbath School, and for some time previous had been in charge of the Normal Class in the Congregational Sabbath School. He was a diligent Bible student and a very earnest Christian man. He will be greatly missed not only in the home, but also in the church. Our loss, however, is his eternal gain. His funeral sermon was preached from Job 14:10, one of the many specially marked verses in his Bible. He leaves a wife and six children, who have the sympathy of all in their double bereavement. God in His providence is speedily answering the question we have been disposed to ask so often within the past month, "Who next?"

Later Mr. Martin writes:

Alexander Stewart, father of Rev. J. S. Stewart, missionary at Latakia, Syria, departed this life Saturday, March 11. He had been ailing for some months, but was confined to his bed only a few weeks. One year ago he had a slight hemorrhage of the lungs, since which he had never been strong. Late in the fall he contracted a heavy cold, and since communion in October last he has been unable to meet with the brethren in the sanctuary, where he indeed delighted to dwell, and from where he has seldom been absent on Sabbaths for a period of almost seventy years. He was a faithful and consistent member of the New Castle Congregation from the time of its organization until the day of his death. For years he filled satisfactorily the office of a deacon in the congregation. In proof of this was his election by the people to the eldership some fifteen or twenty years ago, since which time he has faithfully discharged the duties of that office. As was said of Enoch, so it may be said of him: He walked with God; and he is not, for God has taken him.

Olathe, Kan.—Report of the L. M. S. of the R. P. Congregation of Olathe, Kan., for the year 1898:

During the year the society has held ten regular meetings, with an average attendance of fifteen. Although we may have felt at times much discouraged, yet we hope that each meeting has been a spiritual benefit to us as a society, and that we have done some good for the cause of our Master for whom we labor. A circulating letter containing information and encouraging words from most of the different societies of our Presbytery has been in our midst, and has been very interesting and helpful to us. During the year we have had Rev. Stewart amongst us, interesting us in the work of the Syrian Mission.

The principal theme brought before us by our ex-committee for the past year being spiritual guidance, let us continue our prayer: Hold up our hands, O Lord, in this Thy work divine.

Our means of supplying our treasury has been principally by our dues and donations.

Let us hope that the coming year may find us doing a larger and greater work for the cause of our Master.

M. A. McCaughan, *Pres.*
Ella Hunter, *Sec.*

Report of J. H. Wylie Mission for 1898:

Total receipts	$33 05
Total disbursements	33 04
Balance on hand	$0 01

M. F. Edgar,
S. J. Bell,
Superintendents.

Report of Treasurer for 1898:

Total receipts	$107 34
Total disbursements	83 79
Balance on hand	$23 55

M. E. Atchison, *Treas.*

The Ladies' Missionary Society of Olathe R. P. Congregation have adopted the following resolutions on the death of Mrs. T. G. Graham, which occurred January 16, 1899.

Our Heavenly Father, in His infinite wisdom, has removed from our society our beloved sister, Mrs. T. G. Graham. With hearts full of sorrow, we desire to place on record this tribute of love and respect to her memory.

She was of a retiring, modest, unassuming disposition. The depth of her character and Christian life was more fully apparent in her home. As a wife and mother she was most devoted and self-sacrificing.

The influence of such a life will continue to be felt long after it is finished on earth. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised." The severe trials which left her so lonely for the past two years were borne uncomplainingly. Her interests were transferred from earth to heaven, and while she had bowed in humble submission to the Father's will, she welcomed with joy the tidings that she was soon to meet the loved ones who were awaiting her. The patient endurance of pain which was characteristic of her daughter Maud's last illness, and to which she often referred, was in a remarkable degree manifested during her own suffering. Kind and thoughtful, she forgot self in her anxiety for those who waited on her. Her unwavering faith in her Saviour was fully brought out on her deathbed. She expressed no doubt as to her future. When asked whom she expected to meet in heaven, she replied without any hesitation, "Jesus, Marie, Maudie."

We will miss her cheerful face in our meetings and her efficient help in the work of the society. Her part was ever performed willingly and thoroughly. Her heart and hand were ever ready to respond to all appeals for help.

May her life of consecration to the Master's work and her triumphal entry into glory be an incentive to us who are left behind to carry on the work which she has laid down.

To the sorely stricken husband left alone by these strange providences we would extend our heartfelt sympathy. We would commend him to the "God of all comfort, who comforteth us in all our tribulations," to the sweet promises of His holy word, and to the blessed hope of a happy reunion in the home above.

This sweet-spirited Christian sister has gone from the bosom of many friends to the bosom of the greatest of all friends. Had she craved plaudits, what could the exultant soul desire above that which came with the summons, "Well done, good and faithful servant." Had she sought gain, what could compare with the everlasting reward she has won—the crown of immortality.

"'All is of God that is, and is to be:
And God is good.' Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by the ill."

MRS. E. A. WYLIE,
MRS. M. A. MCMILLAN, } *Com.*
MRS. S. J. BELL,

Since the above resolutions were adopted Mr. T. G. Graham has given the President of our society a check for $100, to be devoted to missionary work as a memorial of his beloved wife.

The object to which the money will be given has not yet been decided.

PITTSBURG, PA.—A congregational meeting was held Wednesday evening, February 22, 1899, after prayer meeting service, at the Eighth Street Reformed Presbyterian Church, to take action on the death at Manila of Dr. W. K. McAllister, of the hospital corps, and a son of Rev. D. McAllister, D. D., pastor of the church. A committee was appointed to draft a letter

of sympathy to Rev. Dr. McAllister and family. Following is a copy of the letter:

Eighth Street Church,
Pittsburg, Feb. 22, 1899.

To Dr. David McAllister, Our Beloved Pastor, and His Family:

The ties of love and grace lead us at this time to send you some expression of our sincere sympathy. The burden of sorrow resting on your hearts is shared by your people. The heavy tidings of the death of Dr. Wm. K. McAllister, your beloved son, in a far-off land, where he was serving the common cause of his country and his God, has brought to each of our hearts inexpressible grief. As a member of this congregation he has greatly endeared himself to us, and we desire to assure you that our hearts respond to yours in your deep sorrow. We shall remember you each one in our prayers to God; and our hearts are touched in a special manner on behalf of the brother who is away from home, and thus separated from the comfort and sympathy of near and dear friends. We are brethren in Christ, members of His body, and one member suffers with another. This is specially true when the pastor of a flock is brought into the deep waters. Our prayer to the Good Shepherd is that He may minister to your own soul, as through you He has so abundantly ministered to us in seasons of sorrow and bereavement; and that He may now pour into your own heart that balm of love and those abounding consolations of His own Spirit which He has so often sent by you to us. God grant that He may be the strength of your heart and your portion forever.

And in full assurance of Jesus' compassion and love, we commend you to Him; for He is a very present help in time of trouble. Our united prayer is that you may find solace in Him who "healeth the broken in heart and bindeth up their wounds."

Yours in the bonds of Christ's love,
T. H. Boyd, *Chairman*,
Jas. A. McAteer,
F. M. Wilson,
Margaret L. Barr,
Archibald Woodside,
On behalf of the Congregation.

At the meeting an extract was read from a letter from Chaplain Hunter, of the Tenth Pennsylvania Volunteers, who is also a brother-in-law of the deceased, describing the funeral of Dr. McAllister at Manila. It read:

"He was dressed in a new Kahki suit and in that we buried him. He was very life-like and natural, and looked as if he were asleep. The hospital corps boys loved him as a brother, and were heart-broken. They filled his casket with the most beautiful flowers I have ever seen. Then this casket was placed in another zinc-lined casket and surrounded with charcoal and a disinfecting preparation. The zinc lining was sealed outside and inside—on the outside by Sergeant Brice and his brother, of Company H. Then when all seams were closed this was surrounded by a heavy wooden case. His grave is No. 122, Paco Cemetery.

"Chaplain Fleming, of the First Colorado Regiment, had charge of the service, assisted by Chaplain Stevenson, of the First Idaho. I wanted to do it myself, but soon found out I could not do it. So I asked Chaplain Fleming to come down. The Colorado band furnished the music, and marched in front; then Chaplain Fleming and Dr. Hart, who was with Will in the smallpox hospital; then Corporal Thomas Anderson with escort and bugler of Company I, Greensburg; then followed the hearse and eight pallbearers from the hospital corps, and behind them sixty members of the hospital corps; then Col. Hawkins, Adjt. Scott and myself in a carriage; then Lieut.-Col. Barnett and Maj. Neff; then

Dr. Coffin, Red Cross and hospital doctors and nurses, etc., in carriages.

"The casket was draped with the American flag and covered with the beautiful flowers procured by the hospital corps. One large piece was in the shape of an 'H' inside of a 'C,' for Hospital Corps, and the flowers of the two columns of the letter H were worked into the words 'At Rest.' These flowers were placed on the grave, and I will have a stone erected and flowers planted there. Chaplain Stevenson read I. Corinthians 15, and Chaplain Fleming led in prayer and spoke the words of commitment to the grave. The Washington choir of eight sang both at the opening and close of the service. After the last singing the escort fired three volleys over his grave; the bugler sounded 'taps,' which means 'lights out, all asleep.' Thus we buried him with the honors of war in this far away land."

Our pastor's other son, David, is at present with Battery C, Seventh Light Artillery, Santurce, Porto Rico.

J. W. Alexander, *Sec.*,
Eighth St. R. P. Church, Pittsburg, Pa.

Following is a copy of a letter from the Christian Endeavor Society:

March 1, 1899.

Dear Pastor and Family:

These words are meant as an expression of the heartfelt sympathy which we, as a Christian Endeavor Society, have for you in the loss by death of Dr. Wm. K. McAllister at Manila, January 7, 1899. A loss which is both yours and ours: yours as a loving son and brother; ours as a Christian Endeavorer and faithful friend, whom to know was to love. We rejoice that death found him at the post of duty. His patriotic heart answered to his country's call, and so he volunteered to go to that distant field of conflict. We know that he was honored for his skillful and faithful services as a physician; that he manifested the spirit of self-sacrifice for others, volunteering his services for the relief of suffering comrades—a service few physicians cared to render. We would comfort you in this, that he was a loyal citizen of his country, and that his life went out in service and sacrifice for his fellows. We would comfort you in this, that in the hurry of camp life and in the pressure of professional duties he did not lose that spirit of prayer first caught at mother's knee; for we know that his voice went up in prayer to God, that prayer was almost his last conscious act, before the unsuspecting hand of Death laid hold on him.

Are not the promises of God great to all who call upon Him, who call upon Him in faith? "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

As a last word of comfort we can do no more than commend to you Him whom you have so often commended to us when in deep trouble—that sympathizing Saviour who knows the depths of human sorrow, the great Physician and Comforter of Souls who has the balm of Gilead.

To Him also we go in this our mutual loss. We know that He who is Sovereign over all doeth all things well.

Allow us to assure you that in this your sad bereavement you have our deepest sympathy and earnest prayers.

J. A. Blackwood,
W. S. Wilson,
Mary O. Duncan,
Committee.

Washington, Pa.—Mrs. Robert P. McConaughy, a member of the Reformed Presbyterian Church, of Washington, Ia., died Nov. 4, 1898. She leaves a husband, two sons and a little daughter to mourn their loss. The Ladies' Missionary Society of Washington Reformed Presbyterian Church desires to place on record the following tribute to her memory:

Whereas, Our Heavenly Father has removed from the trials and sufferings of this present life our sister, Mrs. Emma McConaughy, this society wishes to inscribe a testimony regarding her life and death. Although for several years in failing health, she bore her illness uncomplainingly and with Christian patience, her most intimate friends not suspecting her suffering condition. She was ever faithful in attendance upon the ordinances of God's house, and in the work of our society she was ready and willing to do all in her power. In her last illness she manifested a humble, gentle spirit and resignation to the will of the Heavenly Father. As a society let us be admonished by this unlooked-for summons to have our lamps trimmed and our lights burning, with oil in our vessels, lest the cry be heard ere we are aware, "Behold the Bridegroom cometh; go ye out to meet him."

MRS. ALLEN,
MRS. MCELHINNEY,
Committee.

WILKINSBURG, PA.—Communion services will be held April, second Sabbath. The pastor will be assisted by the Rev. S. G. Conner, pastor of Millers Run Congregation.

The various committees of the C. E. Society of this congregation have been doing splendid work, but the Reform Committee is deserving of special mention. This committee has secured the co-operation of similar committees in all the young people's societies of Wilkinsburg, in holding public meetings for the consideration of the Sabbath question, Christian citizenship, etc. Through the efforts of this committee petitions and letters have been sent from all the churches here to Washington in favor of the anti-canteen legislation and other moral measures. It furnishes a fine illustration of what can be done in these and similar ways of working when there is a willing mind.

The congregation suffered a sore loss in the death of Mrs. Jane Esler, which occurred on September 21, 1898. She had been quite a sufferer for a number of years, and her sufferings were attended by the sanctifying influence of God's Spirit that she might be a partaker of His Holiness.

The sons and daughters of the deceased have the sympathy and prayers of a large circle of friends.

There is abundant opportunity at the present time for doing efficient National Reform work. The situation in Pennsylvania furnishes a good illustration of what may be done. A bill known as the Fow bill has been introduced into the State Legislature to legalize the running of street cars, the selling of newspapers and the opening of barber shops on the Sabbath. The National Reform Sub-Executive Committee was instrumental in having the matter presented to all the ministers' meetings in Pittsburg and Allegheny on Monday, March 12. The National Reform message, coming in this form, was received with enthusiasm, and protests were adopted and delegates were appointed to go to Harrisburg to protest against the bill, at a hearing to be had before the Law and Order Committee.

The National Reform Committee also agreed to bring the matter before all the churches of Western Pennsylvania, and about twelve hundred copies of a protest against the bill have been sent to as many pastors, accompanied by a circular letter asking them to take a vote of their congregations, and to forward the protest signed by the officers of the congregation. In connection with this work the National Reform Association lays stress on the fact that the only way to settle such questions permanently is by constitutional amendment.

R. C. WYLIE.

MONOGRAPHS.

SYSTEMATIC BENEFICENCE.

SCRIPTURE LESSON.

Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse, because ye have robbed me, even this whole nation.—Mal. 3: 8, 9. R. V.

Robbery, the practice of taking from another by violence or wrong. A man breaks into his neighbor's house and carries away his goods; robbery. Desperadoes halt a train and, passing through the cars, compel the passengers to give up their valuables; robbery. A salesman makes false returns and retains for his own use a part of the money which ought to go to the employer; robbery. A farmer crops a farm on the shares and takes more and gives less than the article of agreement specifies; robbery. A member of the church receives wages, or has an income from business, or collects revenues from investments, and refuses or neglects to give God a proper portion of the amount received; robbery. We would be far from making this statement had we not received it first from the Word of God. The thought makes the heart tremble; it is appalling. Does God indeed classify such Christians with robbers? How shamelessly notorious the company they keep and the business with which they are identified! And if God classifies them with robbers in this life, with whom shall they be numbered in the Day of Judgment? Surely the outlook is not cheering. "Are there few that be saved?" If all who do not practice liberality equal to or above the tithe are sentenced and doomed with thieves and robbers, then indeed would it appear that "many are called, but few are chosen." Yet the greatness of the Lord's mercy gives us more comfort. He saved the dying thief on the cross. Doubtless He saves multitudes from this sin as life draws to a close. And perhaps there is some evidence of repentance and redemption in the bequests that fall from the dying hand to be sent to the missions.

Would not all be better, infinitely more happy, if they would "honor the Lord with their substance, and with the first-fruits of all their increase"? Then would they escape the "curse" that makes the soul like a "heath in the desert." Yea, they would become "as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." J. C. MCFEETERS.

GURGIS SUBBAGH.

Miss Cunningham, of Suadia, writes in a recent letter: "Our old gate-keeper passed away on December 8th. He had been in the employment of the Mission for a long time, both in Latakia and Mersina, and was a nice, quiet, old man."

His name brings up many recollections, and I wish to write a few words about Gurgis Subbagh (George Dyer).

In two mission families "Ammi Gurgis"—"Uncle George"—is a household word. He entered the family of Rev. R. J. Dodds, Sr, some time after the latter settled in Latakia. He was at that time a member of the Congregational Church of Kessab, having become a Protestant in the days when converts from the Armenian Church suffered from their erstwhile brethren not only revilings but blows. Gurgis went with Mr. Dodds to Aleppo, but soon returned to Latakia, not wishing to be so far separated from his family. After his re-

turn he entered the employ of Dr. Metheny, and continued with him all the time except during the Doctor's absence from the country in 1872 and 1873, until the Doctor's removal to Asia Minor. He came with us to Adana on condition that as soon as we could find some one to take his place he should return to Latakia to his family. This he did in the spring of 1882.

He was in my employ during the months that I spent alone while Dr. Metheny's family and Miss Crawford were in America, and with Mr. Easson's after they first came to the field. He seemed to consider himself responsible for my welfare, and used to tell me long stories, most of which, owing to my limited knowledge of Arabic, were unintelligible to me; but I caught here and there the names of American Board missionaries, and laughed, as was proper, when he seemed amused. He always entertained me in this way when I rode over to Mr. Beattie's, he striding along beside my donkey. Later, when I was better able to understand, he told me stories about the childhood of my younger brothers and sisters, with whom he had a much more extensive acquaintance than I had. He used to relate how Archie would come to the kitchen and jump upon his back while he was at work, defying all his efforts to shake him off. But he would say, "I did not tell his parents, only once. That time my boy, Selim, had come over, and Archie and Jamie stuffed the bosom of his robe full of rice, which scattered all over the floor. I told their father, and he punished them. So I never told anything more, for I did not wish them to be punished."

Beattie was very slow in beginning to talk, and Gurgis related with great pride that his name was the first word he spoke. One day, the family all sitting at the table, Beattie suddenly opened his mouth and said with great deliberation, "Gurgis." I believe "Juju" was the first word spoken by our youngest boy, too.

I judge that Gurgis was about fifty years of age when I first saw him. I noted it as a curious fact that he did not smoke, and one day asked him how it was that he was an exception to a rule so nearly universal. "Oh!" he answered, "I did smoke for many years, but I heard Dr. Metheny say that smoking had injured your father, and I said then 'I will quit.' After I had done without tobacco some weeks, I felt that I must have a smoke, and I went and bought myself some tobacco. When I was getting my pipe ready, I thought, 'Now if I smoke this time I will lose all that I have gained, and maybe I will never be able to quit.' I emptied out my tobacco, and never touched it again." It is seldom that even men much further advanced in civilization than was poor Gurgis are able to give up the use of the weed when so well up in years.

Gurgis could neither read nor write, so that his accounts had to be made up every evening. I fancy I see him still as he used to come when his evening work was done and give the price of every article bought in the day's marketing; then, when it was all written down and added up, take out his well-worn bag, and hand over the change to be counted. How often the account and the change failed to correspond, and he would stand in perplexity, searching the recesses of his brain to see what he had forgotten! And how pleased he was when he could say, "Ah! true. I did get so and so." He was not the best of cooks, but his pleasant disposition and his trustworthiness as an associate for the children made up for many a lack. One had no fear of the little folks learning any bad in his company. As to care for their physical safety, the younger generation thought him too careful. If they wished to "seesaw," he had heard of a

child who was killed by being thrown from a "seesaw," and so with almost every game proposed—he knew of some one who had been killed or seriously injured while engaged in it.

He had inherited some property from his father, land in Kessab, and by care had accumulated some himself. His sons turned out badly, and all, except the eldest, went to the Greek Church. By some means, after his return from Adana, they got his house from him, and then they turned him out. His wife joined with the boys, and he was left homeless in his old age. He then came to Mersina, to see if there was any work for him, and was door-keeper for some time. He had grown somewhat childish and forgetful, and when out with the children seemed to confound them with the children of a former generation, and often called our eldest daughter "Lulu," fancying her her aunt, who had been a child in his care thirty years before.

He left Mersina, intending to go to Kessab, to live with his eldest son, to whom he wished to secure what remained of his property. But the habit of independence proved too strong, and he went to Suadia and there stayed the rest of his days, and died, as Miss Cunningham writes, "a peaceful, happy death." M. E. METHENY.

GENEVA COLLEGE NOTES.

Some features in connection with the College promise to be permanently successful. Madame Stucky, the new vocal music teacher, is gaining in number of pupils and in the impartation of enthusiasm to pupils. Miss McCune has had more difficulty in getting the art department under way, but she has succeeded well enough to make her willing to formulate plans for next year. Such features as these, with facilities for the accommodation of them, give confidence for the future.

We have entered on work of spring term. The Y. M. C. A. boys had Waldo Stevenson, of the Seminary, down to give a lecture on "The Relation of the Student World to the Kingdom of Christ." He was very much liked. In particular, he is *similis patri.* People noted it. He was to have spoken in chapel, but the severe frost brought trouble to engine in College, and he spoke in Rev. Martin's church to a good house, though it was intensely cold outside.

Mr. Sayford, secretary of Y. M. C. A. work in colleges, gave us a very fine talk in chapel on way back from Butler Convention on Wednesday, March 1st.

I want to keep before the minds of the church people the fact that we so greatly desire to get rid of the debt on college property before our commencement. The College is doing the Church's work. Our income from tuition and endowment barely meets our expenses, and so we are compelled to solicit funds if any extra enterprises are undertaken. It would be such a relief to have this burden lifted. Some of us would feel like Bunyan's pilgrim.

I want to call attention to a nice thing on the part of Mr. Walter T. Miller. I do not know how he may like my telling it. Years ago, when endowment of College was raised and money not too plentiful with him at the time, and he wished also to aid, and it was necessary to raise $100,000, he offered a plantation of some 10,000 or 12,000 acres of land in Alabama, if that would be deemed equivalent to $5,000. The committee accepted it, and Mr. Miller recently has been able to sell it, so that the interest will be coming to the Treasurer of the Board and the principal will come to the endowment. He was as glad in talking about the result to a friend as one could possibly be. The college people are greatly grateful to him.

We want as many of the old friends as possible to come to the commencement in May. W. P. JOHNSTON.

March 4, 1899.

SECOND SERVICE OF PUBLIC WORSHIP ON SABBATH.

Some time ago the *British Weekly* offered five prizes of a guinea each for the best letters on this subject. In a recent issue the editor says: "This task of deciding among so many hundreds of admirable letters has been one of no small difficulty." And we are specially gratified to find in the list of successful competitors the name of Rev. John Lynd, D. D., Pastor of Dublin Road Reformed Presbyterian Church, Belfast, Ireland.

The many friends of Dr. Lynd in this country will be glad to read the timely letter that won a first prize:

"The discontinuance of the second service in cities and towns on the Lord's Day is happily not a question for serious consideration. The modification, the improvement of it, is. There are some church-goers everywhere with whom church-going is more a tradition than a pleasure or means of spiritual profit. Their conscience is satisfied when they have paid their tribute of respect to religious institutions and customs by going to church in the morning. Only the attraction of something novel, intellectual or æsthetic in the service would draw them to the church a second time on Sabbath. Only that or a spiritual awakening within them. A change in the character of the service so as regularly to attract these would scarcely be possible, and, if possible, not desirable.

"But that some change in the second service might be made which should draw and profit many who do not at present attend it is not only possible, but imperative. In inquiring what sort of change might be made to such an end it should be recognized that there are churches, and plenty of them, where the second service is as well attended as the first. And the ministers of such churches are not always, or indeed often, men of outstanding ability or great popularity; nor the music anything but hearty congregational singing. Why are other churches comparatively empty? What can these ill-attended churches do to secure a good attendance? The burden rests mainly on the minister. Let him prepare for the second service with the same studious diligence and care as for the first. The 'good wine' is so often given in the morning, then in the evening 'that which is worse.' What is called an 'evangelistic address' takes the place of a carefully prepared, thoughtful discourse, and with its repeated rehearsal of 'first principles,' and its appeals to the emotions, and almost ignoring of the intellect, proves, in the long run, an 'abomination that makes desolate.'

"Let the Gospel of the grace of God, in its fullness, with its 'portion in season' for saint as well as sinner, with its bearings on the whole of life, individual, social, ecclesiastical, national, be preached, and learned and unlearned will feel that there is something for them to think about and act upon. The sheep will frequent the stall where they are fed skillfully. A series of discourses on some of the books, or on some of the characters, of the Bible, after the manner, though they may be a long way behind the power of Dr. Whyte, will prove in most congregations a genuine attraction and a real profit. And the minister who takes such a course, and diligently prepares in connection with it, will be under no temptation or peril of repeating commonplaces. He will have abundance of matter, new and old. He will be interested himself, and then he will be interesting. A series of discourses on Christian doctrine would be a novelty of a most attractive and helpful kind to many church-goers.

"There is difficulty on the part of many ministers in securing time for the preparation of such discourses. But a rigid

subordination of everything to preparation for the pulpit is one of the absolute necessities of a minister's life.

"With the preparation and delivery of such discourses by the minister, the regular visitation of the families under his charge will help to secure the attendance of his own people. And that is what should first be sought. The advertisement of sensational themes in the Saturday papers may catch for a time the ecclesiastical peripatetics. But the highly-flavored doses require to be repeated and increased, and even then soon lose their effect. It is otherwise when the families connected with a church are drawn and held by the visits and best preaching of their minister. They will be pleased to say to others, 'Come with us, and you will receive good.'

"With these things care should be taken not to have too many meetings of church organizations on the Sabbath. When a young people's meeting—Christian Endeavor or other—is held before the morning service or in the afternoon, and a Sabbath school and perhaps several other meetings besides, many of those who have been taking part in them will naturally say, 'We have had enough of church-going and religious meetings for the day.' Good people say sometimes, and not without occasion, 'We are meetinged to death!' For securing attendance at the second service, economy in the number of meetings on the Lord's Day is one of the secrets of success."

THE CHURCH FOR THE TIMES.

The Church is a potent factor in the world's history. Its influence is felt in all departments of social life. It stimulates a true education, gives an uplift to man's social condition, molds the political institutions, and brighten's man's future with the hope of eternal life. No other institution can fill the place of the Church. The little boy, when asked the reason for saying there was but one God, promptly replied, "There is no room for any other god." So there is no room for any other church than the church that will soon fill the whole world. "The stone cut out of the mountain without hands will become a great mountain and fill the whole earth." As a distinct and co-ordinate institution the Church shapes the character and gives power to the nations. She is the power behind the throne that is greater than the throne.

The law of adaptation reigns in the Church as well as in the natural world. She adapts herself to her environment and to the age in which she is called to do a special work. The Church of the apostolic age was equipped for meeting the conditions she encountered in laying the foundation of her future superstructure. During the Reformation she was fitted for breaking open the door of the prison-house in which she had been confined during the Dark Ages, and for coming out into the light and freedom that were the dawn of that day which the world now enjoys. To meet the changed conditions of the present time the Church needs certain elements of power to make her effective in her divine mission. A few of these may be noted.

The presence of Jesus Christ, the incarnate God, as the central Personality in the Church, is a primary element of her power. It is a person, not a creed, that is the starting point, the foundation, the pivotal and focal center of the Church. This person is Christ Jesus, in whom all divine perfections concenter, around whom the Church revolves, and from whom radiate light, life, and power. While the earth was considered the center of the planetary system astronomers were baffled in their calculations, but as soon as the sun was viewed as the center the perplexing problem was solved, and order and harmony appeared at once in the starry world. Leave Christ out of the religion of the world and

there is a confused mass of conflicting theories, but make Christ the center, and your religious system becomes rational, logical, harmonious, a power. Enthrone Christ in the Church as the object of faith, the theme of preaching and the inspiration of its life, and the Church becomes a center, a magazine of power. It is the Personality of Jesus that is the heart of the Church, the vitalizing center that sends spiritual life throbbing through all her arteries, making her a power for the transformation and salvation of the world. The more prominent the Person of Christ, in all His official relations, is kept before the Church the more successful she will be in her great work. The times demand the Church that will preach the Person of Christ; that alone will give life and virility to religion. Any other preaching will produce a weak and sickly religion.

The possession and presentation of evangelical truth is also an element of power in the Church. Truth is a power, but the evangelical truth that Jesus Christ is crucified for us, is a Divine Saviour, and offers His salvation to every one that believeth, is a greater power. Hence Paul says, "We preach Christ *crucified*, the power of God." It is Christ on the cross that is the power of God unto salvation. It is a blood religion, an atonement, that the Church needs to give her power. As the old Roman, before going into battle, dipped his spear in the blood of his sacrifice and then hurled it at his foe, so the Church must dip her weapons in the blood of Calvary and send them forth into the hearts of her hearers. Preaching secularism, on sensational themes, doling out to hungry sinners a dry, sapless, bloodless essay on morality will soon put men at ease in Zion and make a nerveless church. The church for the times needs evangelical preaching; the presentation of gospel truth that keeps her in close touch with Jesus, infuses into her new life, turns her face heavenward, and prevents her from drifting into the great ocean of the world. It is the cross that gives to the Church her power. It is the cross that is to conquer the world.

An evangelistic spirit is another element of power. The world needs an evangelical church, but also an *evangelistic* church; a church engaged in evangelistic work, in seeking the salvation of souls, in evangelizing the world. A cathedral may possess all the beauty and grandeur of the best architecture, but if it is lacking in light and spiritual services it will have no power for good in the lives of its worshipers. A church, however sound in its creed or high its claims for antiquity, and yet devoid of an evangelistic spirit, will do little good in the world. A fossil church is of no use except as a curiosity for the investigation of the antiquarian. While the Church of England stood like an old cathedral, cold and lifeless, Wesley went into his closets and came out baptized with power from on high, and kindled a spiritual fire that transfigured the whole character of the Christian Church and started an evangelistic work that is still sweeping around the world. It is this evangelistic spirit of the Wesleys, Whitefields and Moodys that give, power to the Church. The Master understood this when He said, "Tarry ye at Jerusalem until ye be endued with power from on high." An evangelistic church will be a strong church.

A reforming spirit is an element of power in the Church. Her mission is the regeneration of society as well as of individuals. She grapples with social evils that are drinking up the lifeblood of society. She wages war against ignorance, ungodliness, intemperance, secularism, and the world powers that are blocking her progress. Had the Church as a whole possessed a reforming spirit in the days of

slavery our nation might have escaped the civil war. If she measures up to the high ideal a merciful Providence may withhold from us the threatening calamities. In proportion to her reforming spirit will be her power. The times demand a reforming Church, whose aim is to make the world a better place in which to live, and to bring the nations into loyal allegiance to "the Prince of the kings of the earth."

Another element of power in the Church, and which is essential to her success, is a union of all her Christian forces in Christian work. In unity of organization and co-operation there is power. If "one can chase a thousand," then when united "two can put ten thousand to flight." A single thread may be broken by the hand of a little child, but a number of united threads may bind a Samson. The lost unity of the Church to-day is her weakness. Sectarianism is not only a sin, but damaging to the Church; contrary to Scripture, to the judgment of the Fathers in the Church, to the doctrine of the unity of the Catholic Church, and to the Westminster Confession, which clearly says that "communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." Unite the Church in one grand organization, or unite the present divided forces into interdenominational co-operation and fellowship, and the Church will become a mighty power in the regeneration of society and the salvation of perishing souls. Built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," the Church will be not only "fair as the moon and clear as the sun, but terrible as an army with banners." Our present lamentable sectarianism and lack of Christian fellowship are encouraging strife, paralyzing her arm, emboldening her enemies, and putting off the golden age when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," and when "peace shall be within her walls and prosperity within her palaces." A church in which a Luther, a Calvin, a Knox, a George Gillespie, a Samuel Rutherford, a James Renwick, and the Apostle Paul could unite is the church which the times demand, and which will be a power in the world. Our effort and prayer should be that of the Saviour, "That they all may be one."

The above lines of thought suggest some of the elements of power which the Church needs in order to adapt herself to the times and fulfill her great mission on earth.

J. R. Thompson.

Newburg, N. Y.

HELP IN GOD.

A medical missionary of the C. M. S. at Baghdad mentions a remarkable incident in a recent letter. "I must tell you," he says, "of a matter in which we are all rejoicing just now. Sometime ago an officer in the Turkish army was imprisoned because he was discovered to be a Christian. No help could be obtained from the British or other consulates here; we were therefore thrown on God alone. Instead of being sentenced to two or three years' imprisonment, as happened in a former case, this man was liberated within one month. Our faith in God is so weak, for we are all astonished beyond measure at His speedy answer. Our song is one of praise all the day long. The soldier made a bold confession when brought before his judges, and this trial of his faith will make him a loyal servant of Jesus Christ. There is nothing too hard for the Lord. Blessed be God! It is a strengthening of our faith which we need to ask, and believe we shall receive. We lean far too much on the human arm and man's methods instead of the arm of strength and God's methods."

EDITORIAL NOTES.

—At the bi-monthly meeting of the Board of Foreign Missions, Mr. C. A. Dodds, a licentiate of the Reformed Presbyterian Church, was appointed missionary to Northern Syria. He was present on invitation, that the members of the Board might have an opportunity to form his acquaintance and learn through personal contact his interest in foreign missionary work and the way in which he was led to devote himself to that form of Christian service. The interview was so satisfactory that every one felt that the overdraft on the Treasury should not be allowed to stand in the way of sending him, without unnecessary delay, to a field where the need of laborers is at this hour so pressing.

—A recent letter from Rev. J. Boggs Dodds, who is making his home in Sterling, Kansas, informs us that Mrs. Dodds is now in a fair way to gather strength, and that they hope for "a speedy return of such health as will enable them soon again to be away and afield." "Often," he writes, "I have felt impatient at the restraints laid upon me that so many calls of the Church have had to be declined, yet He is gracious. . . . I have, all the time, had such a consciousness of His presence that I have never had one moment of despondency. I hope that I may serve Him in the homeland during our sojourn here."

—Special attention is called to the Ecumenical Conference on Foreign Missions that is appointed to meet in New York City on the 21st day of April, in the year 1900. It will continue in session for eleven days, and there should be fervent prayer in all the churches that this great gathering of Christian workers may be marked by a Pentecostal effusion of the Holy Spirit. In his report to the Seventh Conference of the Foreign Mission Boards of the United States and Canada, January, 1898, Rev. Judson Smith, D. D., Chairman of the General Committee of Arrangements, said, among other things:

"This Conference represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom; and so the name given to the great Catholic Councils of the Ancient Church is fitly used to describe it. In a larger sense than was true of the famous Councils at Nicæa and Constantinople, at Ephesus and Chalcedon, this assembly will be Ecumenical. Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over has been invited to send delegates to New York, and the invitation has been accepted with rare unanimity. From England and Scotland, and Ireland and Wales, these delegates will come in force; from France and Switzerland, from Belgium and Holland, Norway and Sweden and Denmark, from all parts of Germany representatives will be present to speak for the Protestant churches of those mighty and distant realms; men are summoned to this convocation from Africa, from India, from Australia, to represent the rising Protestant faith in those lands. And missionaries will be there from Turkey and Persia, from India and Ceylon, from Burmah and Siam, from every part of China, and from Japan, from every shore of Africa, from the far islands of the sea, and from every post which this sacred army holds and whence it presses its ceaseless inroads upon heathenism and every false faith. Such a representative gathering will be notable among the remarkable assemblies of these later days. Fifteen hundred delegates were present at Exeter Hall in 1888; it

will be strange if three thousand are not present in New York in 1900. It will be a wonderful spectacle as a practical embodiment of Christian Union. For the first time the world of Protestant Christianity, in its central and most characteristic forms, will see itself and will be seen as one united body, engaged in one great work, drawn together by its common faith and service, contemplating the things which make it one and living and victorious in the earth. The differences will not be forgotten or erased, but the unity will tower above them and comprehend them and will stand out as the supreme and characteristic fact . . . .

"This gathering is a Conference, not a Council. It is for deliberation, and not for legislation. No creeds will be drawn, no laws enacted. It aims to gather facts, state principles, consider methods, bring to view the full array of Protestant aggressive activity and to fire the hosts with new courage and zeal. Never has there been possible such a statement of the truth and power of the Christian faith as will then be made. . . . . Doubts about the validity of the Gospel must perish before this convincing array of what it *has done.* Questions about the competency of the Gospel for the problems of our times and all races will vanish in the light of what the Gospel *is now doing* in India, in China, in Africa, and in the whole earth. . . . .

"Every church and pastor of every name in the length and breadth of the land should awake to the fact that this Conference is coming, take note of the time and place of the sessions, prepare for it, enter into it as far as may be, and gather from it impulse, and knowledge, and faith, and power."

—In March we received and forwarded to Treasurer John T. Morton five dollars for Testimony Bearing from Mrs. Emma Ballard, of Winterset, Ia.

—We are very glad to learn that the congregation in Brooklyn, N. Y., of which Rev. M. W. George is pastor, is now entirely free from debt, through the kindness of Elder M. M. Henry, who recently cancelled a note for one hundred and seventy-five dollars that he held against them. As a thank-offering Mr. and Mrs. Samuel Carmichael have sent us ten dollars toward the liquidation of the Foreign Mission debt. "It is not much," they say in a letter covering the timely offering, "but we pray that the blessing of the Head of the Church may accompany it, and that He may put it into the hearts of others to send enough to wipe out the entire indebtedness." For the same purpose there have come to us five dollars from Rev. S. R. Wallace, two dollars from Mr. W. Howard Wallace, and eleven dollars and twenty-two cents, a "tenth," from Mrs. M. B. Wright, of Waukesha, Wis.

—We thankfully acknowledge five dollars from Mrs. Anna M. Galbraith and five from Miss Lulu Galbraith Guthrie, of Rochester, N. Y., for the Syrian Mission. Also, nineteen dollars and fifty cents from a friend, not now in the fellowship of the Reformed Presbyterian Church, an annual instalment out of his missionary tithe box.

—A recent letter from Belfast, Ireland, contained a postal order for £1, a contribution from the women's missionary and temperance association connected with Dublin Road Congregation, of which Dr. John Lynd is pastor, towards the Mission to China, with best wishes for the success of that enterprise. "I am sorry," says the Secretary, "it is not more, but this year a good amount of our funds are going to buy material for a box we are sending out to Miss Kennedy, of Antioch, to help her in missionary work among the poor."

—Since last report there have been paid in the following contributions towards the

salary of the Young Women's Missionary for a seventh year:

Miss Ella Gilchrist.....$3 65
Delhi, N. Y.
Mrs. M. Josie Wallace..... 3 65
Brooklyn, N. Y.
Miss Eliza M. Cannon..... 5 20
Wyman, Ia.

—The Treasurer wishes to acknowledge having received from the women of Second New York and their friends five hundred dollars toward the school work in Northern Syria.

—The Mission *El-Eman* is indebted to Miss Elenora Gray for five dollars, to M. Said Hawi for two dollars, and to Mr. Hugh O'Neill for matting to carpet the floor of the room, window-shades, additional chairs, a lamp and a clock.

—A few days ago Mr. A. D. Cameron inclosed us $3.84 from a Sabbath school connected with Knox Church, Mitchell, Ontario, Canada, for the work in the New Hebrides. The money has been sent to Dr. John G. Paton.

—At New York, on Sabbath, April 12th, passed away from earth, after a lingering illness borne with unaffected resignation to the will of God, John McWilliam, an elder in the Scotch Presbyterian Church. Mr. McWilliam was in the seventieth year of his age. During the pastorates of Drs. J. R. W. Sloane and David Gregg, he was an active member and in the eldership of the Third Reformed Presbyterian Church. He was also for many years a member of the Board of Foreign Missions and ever showed a deep interest in the missionary operations of the Church. He was always ready with a liberal offering when money was needed to carry forward the work.

—While making up this number of Olive Trees for the press a telegram was received from Rev. Elmer McBurney announcing safe arrival at West Oakland, Cal., on 25th of March. Acting on information in a letter from China that he and Mrs. McBurney would be on board the Empress of Japan, to arrive at Vancouver on the fifth of April, Mr. Walter T. Miller had procured and forwarded tickets for their journey from that city to Pittsburg, Pa., by the Canadian Pacific Railway. As soon as practicable the Treasurer will make arrangements to bring them home from California by the most comfortable route.

—Olive Trees requests its readers, when remitting money for subscription or missionary purposes, to use registered letters, postoffice orders or drafts on New York City, *never local cheques.* The Clearing House Association has recently adopted a rule, requiring all banks and trust companies in New York, on and after April 3d, to charge for the collection of items payable outside of the city. If correspondents will be kind enough to comply with this request, they will save us expense.

Mansfield, Ohio. The Synod of the Reformed Presbyterian Church adjourned to meet in the Reformed Presbyterian Church, Mansfield, Ohio, on the last Wednesday of May (the 31st) at 2 o'clock P. M., 1899.

F. M. Foster, Clerk.

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